NEW SERIES: VOL. 2, NO. 7—NOVEMBER, 1896.

# THE THEOSOPHICAL FORUM

ISSUED BY DIRECTION AND UNDER THE AUTHORITY OF

THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

Entered as second-class matter at New York, N.Y., Post-office, July 25, 1895.
Issued monthly. Sent directly to each member. No losses by mail supplied.

## QUESTION 80.

*In* Light on the Path *is stated, "Before you can attain knowledge, you must have passed through all places, foul and clean alike"; and "seek it [the way] by testing all experience; by utilizing the senses." Is it not possible to gain knowledge without physical experience; is there not a danger that this statement be taken as an excuse for wrong doing and for the gratification of sensual appetites?*

*G. L. G.*—Surely it is possible to gain knowledge without *physical* experience. The physical is but the grossest form of the experience, and as has been well said, "we can live all out in the mind." We must feel the experience, for it is in the feeling that the experience truly consists. This question arises from our materialistic manner of looking at things, which must be entirely revolutionized for any proper understanding of such books as *Light on the Path.*

*J. C. Keightley.*—It is perfectly possible to gain knowledge without physical experience. The quotation is taken from a "Note" which was added by the writer and not by the real author: the writer has apparently obscured the meaning. In the whole series of earth-lives we have passed through all experience, whether in body or mind. We may mentally experience a condition if we observe it in another and draw the right

conclusion from it. Experience is really "tested" when its lessons are considered. Until we pass beyond the sense-life we may be said to utilize the senses if we study their effects and try to control their use. But no experience of the senses should be sought with a view to such study. This would be going apart from our duty, is also pernicious and degrading to to the soul.

*James M. Pryse.*—Nothing can be more unfair than to take sentences from a book and, severing them completely from their context, read meanings into them which the writer never intended to convey. And it is dangerous to read such mystical works as *Light on the Path* as one would read Tupper's *Proverbial Philosophy*, or *Early Dew for Infant Minds*. *Light on the Path* treats of life from the standpoint of the soul; and from that standpoint the places occupied by most people are "foul" —even those esteemed "clean" in worldly sight. For each "heaven" the soul would enter, it must conquer the corresponding "hell." Do not think the place you now are in is wholly "clean"; farther on in your upward Path you may look back upon it with horror. Why are the senses evolved, if they are not to be utilized? How are you to distinguish the good experiences from the evil ones if you do not test both? If you *know* a place to be unclean, or an experience to be evil, it is because of the stored-up knowledge of the soul; and you sin against your soul if you ignore that knowledge and consciously do what your conscience—the soul's voice—tells you is wrong. And many are the phases of life which you now imagine to be pure, but which experience will teach you are vile. Your Higher Self is not a higher Mother Grundy; and, by its standard of morality, uncharitableness toward a fallen brother is as great a sin as to fall one's self. "If you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma." Such is the teaching of *Light on the Path*—and how can you pervert it into an excuse for sin? Read mystical books in a mystical way—or, leave them alone.

*Allen Griffiths.*—This question should be answered generally, No. I understand the words, "foul and clean," as relative terms. For instance; the Soul knows neither good nor evil, foul nor clean, as we regard such conditions. From our viewpoint of limited knowledge, we are very apt to consider those states as good or evil, foul or clean, which are unpleasant and involve suffering, or the reverse. We thus incorrectly estimate the value and usefulness of all experiences because con-

sciousness is centred in the lower brain, which, while intellectual, is yet swayed by likes and dislikes of a purely personal character.

But the soul views the *whole* scheme and process of its evolution, and plunges into all experiences which contain possibilities for its development. The Soul is the "Destiny that shapes our ends, rough hew them as we may." "We" means the lower and as yet animal nature, which is Kamic. The latter is symbolized by the prodigal son who leaves his father's house to journey into distant lands, and to return wiser only after bitter experience. We would hardly say the prodigal sought the experience, yet in a higher sense he did; nor that his experience was "evil," since "good" resulted ultimately.

I do not understand the phrase in the question, "Seek it [the way] by testing all experience, by utilizing the senses," to mean that one is to premeditately and persistently seek and rush into all places, foul and clean, alike. We must always discriminate. Does not the passage mean that the soul—the Destiny that shapes our ends in its career, life after life,—seeks those conditions and environments which afford it best opportunities for further growth; that every condition contains certain possibilities necessary to that end; that instead of seeking those conditions "foul or clean," or attempting escape from them, we should rather analyze those conditions in which we find ourselves and endeavor to discover and utilize the lesson contained in every experience. We do not have to seek conditions, Karma regulates that.

The phrase does not say, seek experiences, "foul and clean alike," but says, "seek *it* [the Way—Wisdom] by testing all experience," etc. We should neither love nor loathe any person, place, thing or condition. Both attitudes are extremes and produce the same results. Love attracts, directly, by the law of attraction; loathing attracts, indirectly, by the law of attraction by opposites. The sun shines alike on the just and on the unjust. The soul—the individual sun—leads the lower man during many earth lives into all experiences, and that sun shines *alike upon all conditions*. That is, what we call "good and evil," "clean and foul," are necessary factors in the soul's evolution. Nothing but our own ever comes to us, comes only at the right moment, serves its purpose, and only departs after the object is gained. We should not attempt to evade what comes, that would be futile, for turning from it in one aspect, we face it it in another. W. Q. Judge once wrote that we should regard everything that comes to us, whether "good or evil," as the very thing we should most desire. Should we not, then, seek for the kernel concealed in every shell, rather than throw the shell away.

I cannot conceive the possibility of the soul learning except through its own experience, which may be upon the physical, psychic or spiritual planes. Only those who have suffered can sympathize; only those who

have known sorrow can help bear the burdens of others. Hence, actual experience at some time upon all planes, is indispensable to the soul, and sorrow is the one touch of nature that makes the whole world kin! From sorrow is born compassion—the Law of Laws—whose servitors are the Unseen Leaders, those Beings of Grandeur, our Elder Brothers.

### QUESTION 81.

*In Dr. Anderson's "Reincarnation," chapter on "Post-mortem states of consciousness," page 127 lines 7 and 8 from bottom, I read "the astral body, the linga sharira, slowly fades out, returning to its source." Where and what is its source?*

*Jerome A. Anderson.*—The astral world. Just as the transient physical elements which make up man's physical body are drawn from, and return to, the physical world, so are the transient elements of his astral body (the Linga Sharira) drawn from, and return to, the astral world. The relation of man to the hierarchies of entities which constitute him "the microcosm of the macrocosm," is more fully discussed in my "Septenary Man."

*J. H. Fussell.*—"Its source" is that from which it is derived, and the astral body, being of the same nature as the astral world or plane, and the matter of which it is formed being the same as the matter of that plane, we say that the astral body is derived from the astral plane. It is not generally easy to understand the existence of another state of matter beyond the physical, but there is sufficient evidence that in certain conditions the physical world and all its forms disappear from the field of consciousness and man enters into another sphere in which there is also form and matter and time and space, although these are very different from the time and space with which we are ordinarily acquainted. We enter into the astral world in all our dreams, and investigation and observation of the dream state, if patiently carried on would reveal to us many of the conditions of that state.

We may, if we wish, however, push the question further, for in another sense the soul is the source of all its vestures,—the physical body, astral body, and those finer vestures of which we know but little. The soul builds for itself out of the matter on each plane of the universe a vesture and each of these vestures becomes the outer representation of the powers of the soul and indicates also the way in which these powers have been used.

In reply to "Where is its source?" the astral plane is everywhere and we do not have to go to another place in order to contact it. All that is necessary is that we should bring into action another and finer set of perceptions.

## QUESTION 82.

*It has been stated that animals have no Karma. In that case how can their suffering be in accord with justice? What would be the karmic retribution upon those who inflict cruelty upon animals? Is it wrong to kill animals?*

*James M. Pryse.*—"It has been said"—where and by whom? Standard Theosophical writings assert that every being, and even every atom of matter has its Karma. Thus in *The Secret Doctrine* (Vol. I, p. 697, n. e.) the statement is made that "every creature is subject to Karma." Yet man, because capable of taking *conscious control of the forces of evolution*, has a different Karma from that of the instinct-guided animal. The latter is almost without individual responsibility; whereas man is responsible for all his deeds and thoughts in proportion to his knowledge of his own nature, of his relation to other beings, and of the workings of the moral law. Remember that Karma does not punish, does not reward. Its action is wholly impersonal; it refers each effect back to the centre whence it originated. He who inflicts cruelty upon another suffers the rebound of that cruelty; yet the effects he produces upon others are provided for in the Karma of those others, and in the completed cycle of events he injures no one save himself. And the mere external mishaps he brings upon himself by wrong-doing are as nothing compared with the effects upon his own character in thus making himself a centre of evil.

To kill animals wantonly is wholly wrong. To kill them under certain circumstances is an unavoidable necessity—as when wild animals infest a country and destroy crops upon which men are dependent for their subsistence; or when beasts of prey are encountered. Equally necessary is the slaughter of animals for human food, for the majority of men could not live on a vegetarian diet. Here, again, individual responsibility is proportional to man's knowledge, and to the requirements of his organism. Animals slain for food are sacrificed to a higher form of life. When man himself has risen above his own half-animal nature that sacrifice will be needless; but as at present constituted humanity would suffer by discarding the animal food which heredity and climatic conditions have made necessary in most countries.

*G. Hijo.*—I do not believe that animals have no Karma. Everything in the universe is under the sway of Karmic law. The play of this law, the character of its manifestation, will of course widely differ with its field of operation. The Karma of a plant must necessarily differ from that of an animal, and the Karma of an animal will differ from that

of a man. In the case of a plant karmic action is equivalent to the operation of evolutionary law. So to a great extent with an animal. Until we have the element of self-consciousness and free will, karmic action can hardly be differentiated from that propelling, directing, guiding impulse which we call the law of evolution. The question of personal responsibility and free-will changes this and in the human kingdom we have personal Karma of many kinds in addition to that which we share in common with the rest of creation.

Pain is the adjusting force in Nature, the restorer of harmony. It arises from the infraction of law or it is used by law to produce growth. In the human kingdom it is the best and kindest teacher. It is said that a comprehension of this truth is possible only to an advanced occultist and that to realize it one must have attained. It would seem, therefore, that in the case of an animal pain is the result of the effort of karmic law to produce equilibrium and growth. I do not see where the question of justice comes in.

Cruelty is one of the most repulsive of human vices and must certainly be heavily punished, and I know no one competent to tell what form this punishment would take.

It is certainly wrong to kill animals. Especially those with which nature seems to have most closely associated us and to a certain extent, as it were, put in our care. On the other hand we kill animalculæ by the million every time we drink or breathe. There must therefore be a mean of right conduct in this matter as in all else, and this mean it is the necessary province of each student to work out for himself. In this particular case I suggest the exercise of common sense as the faculty most likely to bring us to a right conclusion.

*Katharine Hillard.*—If we understand Karma as the sequence of conscious action, then I suppose it is true that animals can have no Karma. Not being moral agents in the true sense of the term, they can reap neither good nor evil from actions for which they are not responsible. But the laws of physical nature, acting entirely on the physical plane, must affect their physical well-being. If an animal is exposed in any way to a cause of pain, it will undoubtedly suffer, though in a far less degree than the more highly organized human being. A dog, for instance, will eat and maintain its cheerfulness, under an injury that would utterly prostrate a man. If such an injury were inflicted by a falling tree, for instance, there would be no question of justice in the matter. If the injury were inflicted by a responsible agent, a man or woman, consciously, and with intent to injure, most assuredly the law of Karma would bring about the proper punishment of that agent. But who shall say what that should be? No one can judge another's deed, for no one can under-

stand the intricate weaving of the web of circumstance, and separate the seeming little from the really great, and *vice versa*. Cruelty is always wrong, and always brings its retribution, but who can say how or when?

The *unnecessary* killing of animals of course is wrong, but while man continues to be a carnivorous animal he must be fed with meat. Thousands of animals are raised each year for this purpose. Throughout every kingdom of nature the higher feeds upon the lower, and until mankind has entered upon another round of evolution, there seems little hope that the human race will entirely dominate the animal part of its being, and free itself from the body of this death.

*Jerome A. Anderson.*—Karma seems to be that action of the Will of the Absolute which adjusts each cause to its effect. Any entity, therefore, which is capable of setting up causes must experience their effects. To set up causes which return to the same entity as effects, it must have evolved to the point where it is capable of choosing between two or more open courses. Most animals can evidently do this, although not in that sharp and definite way in which the reasoning, human animal does. Many animals, especially those most closely associated with man, are now developing patient or revengeful characters, and so on, through the causes they set up, life after life. Many of the cruel traits of man are perhaps a direct karmic inheritance from the days when he was only an animal (so far as his personality is concerned).

Only a Seer could say just what would be the karmic reward of those who are cruel to animals; but the Divine Law cannot err, and we may be sure "they will have their reward."

It is wrong, unquestionably, to kill animals. It is doubtful if the plea of self-preservation, even, is a justifiable excuse, and when their lives are taken for *sport*, as uncounted thousands daily are in our civilized western nations, the Karma so generated must be dreadful. The question as to how far the evil propensities of animals may be due to evil human thought, is an interesting one also, and, indeed, the whole subject widens out until it becomes impossible to treat it in the space allowed by the FORUM.

QUESTION 83.

*Is the "Crusade" an official activity of the Theosophical Society in America?*

*E. T. H.*—Certainly not. It is no more an "official activity" than any other enterprise entered into by members of the Society in connection with the work of promulgating Theosophy. Not a cent has been paid towards its expenses out of the Society's funds, and the officers of the Society who are taking part in the movement, do so in their private capacity as members. It cannot be too often repeated that the Theo-

sophical Society in America, officially speaking, has no views on philosophical, religious or scientific questions, except in regard to Brotherhood. Any member has a perfect right to disagree with the views of the Crusaders—if he knows them.

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# THEOSOPHICAL NEWS AND WORK.

## THE THEOSOPHICAL HOME CRUSADE.

This is a new activity outlined by Mrs. Tingley and started at her suggestion. Its object is to spread more widely the simple truths of Theosophy, especially among the poor. It is hoped that as many as possible of the branches will take up this work and that the members will organize as "Home Crusaders." The plan suggested for each branch is as follows: To hold special meetings in different districts in the city and neighborhood, going to neighboring towns if possible; to have these meetings as often as possible, and to advertise widely; to have from three to seven speakers and short addresses, about ten minutes, on practical Theosophy in plain English, relating it to daily life; to have music; to open the meetings with a statement of the objects of the T. S.; to announce time and place of regular meetings of the branch and invite inquirers.

The New York branches held their first Crusade Meeting in Tuxedo Hall, on Sunday morning, October 11th. Mr. A. H. Spencer presided and the program was as follows:

*Music by String Quartet.* 1. "Brotherhood," Mr. A. H. Spencer. 2. "The Needs of Humanity," Miss A. M. Stabler. 3. "Successive Lives on Earth," Mr. J. H. Fussell. *Music.* 4. "Theosophy and the Children," Mrs. E. C. Mayer. 5. "Compensation," Dr. E. D. Simpson. 6. "Closing Address," Mr. A. H. Spencer. *Music.*

The audience was not large, there being about 130 present, but a large proportion of these were strangers, many of whom remained after the adjournment to talk with the speakers and other members of the Society. Altogether the meeting was a great success, all the speeches were warmly applauded, and there was the same feeling of harmony and solidarity that characterized the April Convention and the first "Crusade" meetings.

## THEOSOPHY AMONG THE INDIANS.

Burcham Harding was requested to visit the Six Nations of the Iroquois Indians consisting of the Senecas, Onondagas, Oneidas, Tonawandas, Mohawks and Tuscaroras, whose reservations are found in northern New York and Pennsylvania, in order to carry to them the message of Theosophy. The chief reservation is at Cattaraugus, N. Y. Fortunately obtaining the companionship of one who had long been a lover of and beloved by the Indians, he was enabled at once to obtain a favorable reception and was requested to deliver an address upon Theosophy at the annual Temperance Convention held at Cattaraugus, October 7th. This meeting was attended by about seven hundred Indians presided over by the Chief of the Senecas including delegates from all the tribes and reservations of the Six Nations. Mr. Harding was the first speaker and was given the platform for the greater part of the evening. Following the usual method in Theosophy he impressed upon the Indians the importance of reviving and purifying their original religion, under the influence of which they had, in bygone ages, reached a civilization which probably exceeded in height that of the white man of to-day. He pointed out to them that the Indians always believed in the "Great Spirit," Boundless, Infinite, though manifested in every object in nature. They knew that each man is a "fire-carrier" and it was this knowledge which had in former times elevated their race. They knew that the law of the Great Spirit was just, fixed in its decrees, and immutable in its workings. They knew also that the world is filled with great forces and lesser ones, guided, controlled and ruled over by the Great Spirit. If the Indians desired once more to be great it must be accomplished by reviving these grand ideas in their own religion, for the Great Spirit had made them "red men" and given them the religion best suited to their condition.

BUFFALO T. S. had a visit from Mr. A. E. S Smythe Sept. 27th and 28th, two lectures given on "What Theosophy Is" and "Theosophy and Temperance."

Mr. Harding and Mr. Stern inaugurated the Brotherhood suppers Oct. 5th. About 80 people were present and were served with a good supper held at a "temperance restaurant," where everything needed was supplied with the exception of meat and cake; these the women of the Branch furnished. The supper was a great success, and some of the people came to the public meeting held the same evening, and heard Mr. Harding's lecture on Reïncarnation. The press gave very good accounts of the supper, and the result has been an increased attendance at all public meetings. Oct. 25 another supper was given in the same place, with excellent results.

Thursday, the 29th, a Purple Potpouri was held at the home of the President, W. A. Stevens, for the Crusade fund. The house was elaborately decorated with purple, and entertainment, etc., were furnished by some of the members. Refreshments were also served, and the evening passed very pleasantly and profitably, as $40 was sent to Mr. Neresheimer as the result.

A Lotus Circle is to be started the 7th of November, in one of the poorest quarters of the city, where there are a great many children eager to come and where much good work can be done for the parents through the children.

A BAZAAR will be held in Boston Dec. 2, 3, 4, in which all the New England Branches are expected to participate. It is in the interest of the Crusade Fund, and the coöperation of all F. T. S. is earnestly invited.

THE SOUTHERN COMMITTEE FOR THEOSOPHICAL WORK has been organized and is now ready for systematic work. The committee is composed of the following: President, James A. Jowett, Nashville, Tenn.; Secretary, Iverson L. Harris, Macon, Ga.; Treasurer, Walter T. Hanson, Macon; Dr. C. J. Lopez, 828 Canal Street, New Orleans, La.; George H. Wilson, 176 4th Ave., Louisville, Ky.; Alfred B. Pitman, Room 444 Randolph Building, Memphis, Tenn.; Mrs. M. A. P. McCrary, Hot Springs, Ark.

MACON T. S. has now completed arrangements to carry on a local Crusade, following out the lines of the "Home Crusade" elsewhere. Our first meeting is to be on Sunday afternoon, Oct. 18th, in South Macon and the Sunday following we have a meeting in East Macon. For the present we propose to have these meetings weekly alternating between South and East Macon, and then we will go to other parts if we find it practicable. The Sunday evening public meetings at the Branch Hall will answer for the town proper. The Branch has just moved into new quarters, of which we feel very proud. We have a hall which seats about 200, with a reading room adjoining, located in Triangular Block in the very heart of the town. The building is new and we have fitted up the hall and reading room very well indeed. At the first public meeting in the new hall there was an increase of 50 per cent. in the audience above any that we have had hitherto. Counting the classes we are now having four meetings a week. We are proposing to start shortly two other classes, and when this is done we will have the hall and reading room open every night except Wednesday, and later we will try to manage that also.

THE DENVER BRANCH has passed the half hundred mark, and there is every prospect that another year will see a branch here of one hundred members. The attendance at all meetings is large, there being about 80 present at the meeting last week. The Bible class for adults Sunday afternoons, in connection with the Lotus Circle, is ably conducted by Dr. Albert F. Abbott, and is the means of interesting many people in Theosophy. The branch is about to institute crusade meetings, to be held in different parts of the city every Sunday evening, the first of the series to be at the branch rooms, next Sunday, October 25.

THE SALT LAKE BRANCH resumed its meetings after a summer vacation, on the 2d of September. The first meeting of the new year was held in the A. O. W. W. Hall, which has been hired for the coming months, the branch having outgrown its previous quarters. The hall is large and, at present, accommodates all who attend the meetings.

The Branch meeting is held on Wednesday evenings. The study of the *Secret Doctrine* is being continued. On Sunday evening a meeting is held especially for the public. The subjects treated are the simple, fundamental ideas of Theosophy and are couched in simple English.

These public meetings have so far met with success, the number of those in attendance increasing from about 50 at the first to 100 at the third lecture of the series. This last evening's attendance was the largest in the history of the branch exclusive of social entertainments and special lectures by members from abroad.

The last Wednesday of each month is to be devoted to a social gathering. This will sometimes have the single purpose of uniting the members of the branch more closely, while at other times the entertainment will be more or less elaborate and admission will be charged and the public generally invited.

The Lotus Circle will resume its Sunday sessions in the coming month.

Regular meetings are conducted every two weeks at the State Penitentiary. This study class has an attendance ranging from a dozen to fifty. This work is carried on principally by three of our members. In addition Theosophists occasionally preside at the afternoon services of the prison, which all the occupants attend.

A midsummer entertainment was given the prisoners, consisting of music, recitations, short talks, etc. One of the guards remarked that since the advent of Theosophy in the prison many of the prisoners showed a marked improvement in conduct and a new spirit of hopefulness and courage.

The library is slowly increasing and under the supervision of a new Library committee it is expected its usefulness will be extended. The principal and simpler works are constantly in circulation.

The society purposes in the near future to send members to several of the larger towns of the State with the object of forming centres or branches. There has been some interest already awakened in these places through correspondence, the loaning of books and private conversations.

## PACIFIC COAST ITEMS.

DR. GRIFFITHS gave a course of four lectures in Theosophical Headquarters, 1004 Tacoma Ave., Tacoma, from Sept. 2d to Sept. 8th, closing with one of his popular Quiz meetings. The latter is a prominent feature of Dr. Griffiths' work. During the course of lectures an announcement is made that at its close an evening will be devoted to the answering of written questions upon any subject from the audience. The Quiz is as largely attended as the lectures and fully as instructive. There are always an abundance of questions, and usually an hour and a half is devoted to answering them. The Quiz brings audience and speaker in touch with each other, and is a valuable adjunct and fitting close of a course of lectures. Branch Secret Doctrine and other meetings were well attended, and one entire evening was devoted by the lecturer to the study and black board illustrations of the first of the Fundamental Propositions.

TACOMA BRANCH has one of the largest Lotus Circles on the coast which is conducted by Mrs. Nellie C. Sauvageoit, whose heart and soul are in that work, and as a result success crowns her efforts. A new and important factor of work has just been introduced by the branch, which is the formation of a class composed of branch members who perform public work at branch and Sunday public meetings, for the purpose of receiving instruction in elocution. A member who has taken a regular course of instruction in that department, kindly volunteered to take charge and instruct the class. Few people realize how defective are their speech, posture and general methods when on the platform, until opportunity arises to improve in these respects. A systematic course of training by a competent instructor effects vast improvement in a very short time, and thus better fits the workers to help and teach others. George Sheffield has been elected President, to fill the unexpired term made vacant by the resignation of Mrs. Belle Crosby, caused by illness.

SPOKANE (Wash.) was visited by the Pacific Coast lecturer and a course of lectures also given there, which was largely attended. The local press printed ten columns of interviews and reports of lectures. These papers circulate over an extensive territory, and a number of letters of inquiry as to Theosophy and the T. S. were received from different sections. Some 1500 assorted leaflets were distributed during the lectures. Spokane Branch is the youngest on the Pacific Coast, but promises well to become a prominent centre. Additions were made to its membership, and a systematic course of study was adopted by the branch. Brother E. O. Schwagerl had previously done efficient work by correspondence, and Brother Frank L. Crosby, of Tacoma Branch, was in Spokane during Dr. Griffith's lectures there, and assisted materially in producing the good results which followed. Prof. Edward Lockhart is president; and Dr. Baker, secretary. The branch meets Sunday evening in Mohawk Block, room 517.

A LECTURE was given in Ellensburg, Wash., Oct. 2d, to a fair audience. Local papers printed good reports, leaflets were distributed and a number of prominent people, including teachers and pupils in the state normal school, called on the lecturer at his hotel.

VICTORIA, B. C., was next visited by Dr. Griffiths. A course of five lectures was given in Theosophical Hall, 28 Broad Street, and the hall was crowded. A Quiz meeting closed the course. Victoria branch is well equipped for work. Its headquarters are large, well seated, and centrally situated. On its walls hang pictures of H. P. B., W. Q. J., and other leaders, and groups of various T. S. conventions. At the head of the hall and back of the rostrum is a large and artistically executed emblem of the society. This branch has one of the most complete Theosophical libraries. Branch and public Sunday meetings are maintained, at the latter of which original lectures or papers are given. The library is open every evening from 8 to 10 o'clock, and the books have a large circulation. Reports of Sunday lectures are written and handed in to the local papers, which accept and print them. But Victoria Branch does not spend all its time, money and work upon itself, for its members are large and constant contributors to funds and work outside its own centre. This, among others, is a reason of its stability, strength and success. Devotion to the spirit of Theosophy and loyalty to T. S. leaders and workers are characteristics of Kshanti branch.

SAN FRANCISCO T. S. has had a season of moving. On the 10th of September, Head quarters were removed to Room 11 Flood building. After remaining there a month another move was made into the Academy of Sciences building. In making the last change we consolidate our energies, as the Headquarters, Branch meeting and Sunday lectures and most of the auxiliary classes are now all in the same building. During September the following lectures were given: 6th, "The Other Side of Death," by Dr. W. W. Gamble; 13th, "The X Ray," by Rev. W. E. Copeland; 20th, "Who Is My Brother?" by Mrs. M. M. Thirds; 27th, "The Practical Man," by Jas. H. Griffes. Several members who spent the summer at various mountain resorts report many inquiries about Theosophy, and a general demand for information and literature.

The following lectures were given in October: 4th, "Reincarnation," by Dr. Anderson; 11th, "Theosophy for Business Men," by E. B. Rambo; 18th, "The Legend of the Holy Grail," by Mrs. M. M. Thirds; and 25th, "Loss of the Soul," by Evan Williams.

Mrs. J. D. Ellis has started a Lotus Circle in Petaluma and has a number of children in attendance. Dr. Ruth A. French has a class in Petaluma for study of Theosophy, which is attended by several ladies every Sunday.

Regular weekly meetings are still conducted in the Old Men's Home, S. F., by Dr. Gamble, Mrs. M. E. Fountain and others. Miss Alice Winant contributes musical features which are important accessories. These meetings are a success and weekly increase in attendance. At the first meetings attendants were not particular in their apparel, but now decided improvement in that regard is noticeable. This is an outward indication of an interior improvement.

Lectures have again been resumed on the water front in the Sailors' Union Hall, S. F. Mrs. Thirds lectured there at the opening. W. Q. J. once wrote: "Why not turn, like the Bible man, from all these people who won't heed, and go into the by-ways to those who will." Good results always follow efforts to reach the masses and the common people who, at least, are grateful for what is attempted in their behalf. Monthly T. S. lectures are continued in San Quentin Penitentiary.

AURORA BRANCH (Oakland) had lectures as follows in October: 4th, "Poverty and Riches," by Mrs. J. D. Hassfurther; 11th, "Man and His Bodies," by Mrs. S. A. Harris; 18th, "Sleep and Death," by Mr. E. G. Merwin; and 25th, "Reincarnation the Hope of Humanity," by Dr. J. A. Anderson.

PROMETHEUS T. S. is booming the Theosophical work in Portland, Oregon. The great wave of enthusiam which started at the convention having thoroughly permeated our members. Our meetings have largely increased both in interest and size. The attendance at branch meetings being from 25–50, and at Sunday evening meetings from 60–90. When some speaker from abroad has been here the attendance has reached 125. The *Secret Doctrine* class on Friday evenings is proving of great benefit. Our members are looking forward for great and good things, and great advancement in our work for humanity when the Crusade shall reach our coast.

ALAMEDA BRANCH reports continued success. Lately public Sunday meetings were started with good attendance and prospects.

MRS. VERA S. BEANE is now in S. F. and engaged in different lines of work with the same enthusiasm known so well to many Pa. Co. F. T. S.

SEVENTY TIMES SEVEN and EUREKA BRANCHES, of Sacramento, are perfecting arrangements to secure a public Headquarters and Lecture Hall in common and to resume regular Sunday public meetings.

MRS. L. A. RUSSELL, of Santa Cruz Branch, reports exceptional activity there during the past few months. During the annual encampment of the State militia there, branch meetings, lectures and headquarters were visited by large numbers who eagerly inquired for information and received it.

## MOVEMENTS OF ABBOTT CLARK.

On September 13th a lecture was given in the Unitarian Church, Santa Barbara, to a large audience. Subject: "Mahatmas and the Future of America." On the 15th a Quiz meeting was held in the parlors of the church and arrangements made for the starting of a permanent class for regular study. Montecito was then visited. On September 20th, 10.40 A.M., a lecture was given at Summerland, a Spiritualist settlement, on "The Difference Between Theosophy and Spiritualism," and in the evening on "Evidences of Reïncarnation." Santa Barbara was again visited and on the 23d a class or centre of fourteen members was organized, to meet every Wednesday evening at the office of *El Barbareño*. On the 24th, Ventura was reached and in the evening a parlor meeting was held at the residence of Mr. and Mrs. Shepard. On the 25th a lecture was given in the Bryan Silver Club rooms on "Theosophy." On the 26th Santa Paula was visited and arrangement made for future meetings. At 9 P.M. Los Angeles Headquarters were reached, where a goodly company were assembled enjoying the first of a series of monthly conversaziones. On October 1st the Pasadena Branch was visited and on the 4th a lecture was given to a large audience on "Theosophy the Cure for Discontent in Society, Politics and Religion." On October 9th the same lecture was repeated in the City Hall at Santa Monica, and on the 11th in Blavatsky Hall, Los Angeles.

## VISITATION OF BRANCHES.

Arrangements have been made for most of the Branches throughout the country to be visited by a lecturer from Headquarters during the next few months. Mr. James M. Pryse will leave New York November 6th and will visit Philadelphia, Baltimore, Washington, and then go South, visiting the Branches of the Southern States Committee. From there he will probably go to the Pacific Coast. Mr. Burcham Harding will leave November 9th for Chicago, making a short stay on his way out at Youngstown and Detroit. Mr. Harding will visit the Branches between the Mississippi and the Rocky Mountains. Mr. A. E. S. Smythe of Toronto, will begin a tour on November 16th, and will visit the Branches East of the Mississippi.

## A SUGGESTION.

A travelling F. T. S. has called attention to the fact that in many cities where there are Branches of the T. S. A. no notice of them is to be found in the city directories, and a stranger visiting the city has no means of finding the address of the society. He therefore suggests that each Branch that has not yet done so should have a notice of their organization put in the local directory, giving the name of the Society, time and place of meeting, and address of the President and Secretary. He says that travelling men are becoming more and more interested in Theosophy, and, as they would be especially good advertisers, it is worth while to have the notice appear, if only for their benefit. It would also be well to have a notice in the newspaper and other almanacs wherever possible.

It is also suggested that any member having friends in other parts of the country who they think may possibly become interested in Theosophy should write to the nearest Branch requesting that information of the meetings and generally in regard to the Society be sent them.

SUPPORT OF THE T. S. A.

Received from George E. Harter, Dayton, Ohio, the following sums, being totals of contributious sent to him for support of the T. S. A. July 7th, $75.00; August 8th, $50,00; September 9th, $50,00; November 2d, $60.00.—$235.00

For account of T. S. in A.

E. AUG. NERESHEIMER,
Treasurer.

## LOTUS CIRCLE.

THE KATHARINE A. TINGLEY Lotus Circle of East Fourteenth St., New York, gives promise of vigorous growth. It has a regular attendance of about 40 children. They recently sent 62 cents to the Crusade fund.

THE ARYAN LOTUS CIRCLE of New York met on October 11th to adopt for the first time, a plan for regular organization. Unity in the work is to be maintained. Officers are to be elected annually. Miss Elizabeth Whitney was elected Superintendent, and Mr. Joseph W. Ganson, Secretary, for the ensuing year.

THE TEACHER'S MANUAL, with the twelve lesson leaflets, make a Nature Series No. 1 to cover a period of three months. These are now ready and may be obtained from the Theosophical Publishing Company, 144 Madison Avenue, New York.

ON OCTOBER 18th a Lotus Circle of about twenty children, under direction of Miss Irene Earll, was started at Syracuse, N. Y.

THE OUTLOOK for Lotus Circle work at Los Angeles is said to be very bright. They have a membership of 25 children under Mrs. L. E. Giese, as Superintendent.

THE LOTUS CIRCLE at Cambridge, Mass., under direction of Mrs. C. H. Hitchcock, has an attendance of 36 children.

THE DENVER LOTUS CIRCLE (Mr. Ostrander, Supt.) is doing fine work. On October 13th five dollars saved by the children was sent to the Crusade Fund.

OHIO IS "looking up." At Youngstown, October 4th, a Lotus Circle was organized; attendance, 20 children and 15 adults.
This was followed at Columbus, October 18th, by a Lotus Circle of 15 members. At Dennison there is a Lotus Circle of about 20 children.

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NOTICE.

In consequence of arrangements having been made for the FORUM to go to press earlier than has been customary heretofore it is requested that news of branch work and activities be sent to the editor not later than the last day of the month.

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## SUPPORT OF THE CRUSADE.

PURPLE PENCE.

The readers of the FORUM probably will be interested to hear something of the result of the first collection from the Purple-Pence boxes. About one-third of the members responded and although the sum of money received came far below the Crusade expense of the month, it was at least a considerable help. It must also be remembered that the boxes did not reach the members until about the middle of September, which allowed of only some two weeks' accumulations. Moreover it is evident that the full significance of this Crusade has by no means been understood by all of the T. S. members, and indeed only a comparative few have any idea that its success means not merely an public meeting is permitted to be held without permission from the police; affidavits have

awakening of spiritual knowledge and a tremendous upward stride in our individual progress, but actually the establishment of a *bond of spiritual reciprocity among the nations* into which all nations are to be drawn, and which is for the salvation of humanity. There are deeper things going on than a missionary excursion and those who furnish the financial sinews of war are contributing to a greater campaign than is generally suspected. Every member of the T. S. must take a hand in this matter. None of us is so great as to be above his daily offering of coin and helpful thought, and certainly none so small that his sacrifice is not acceptable. Next month and every month hereafter should show a return from each member of our Society who has a real interest in Theosophy and a willingness to bear at least a little share of the burden.

Now a friendly bit of advice to those who are not accustomed to making remittances by mail :—

*a. Don't* send *coin.* It is troublesome to handle, costs heavy postage and is liable to get lost in transit. Send a check, postal order, express order, bank notes, or (if the amount is less than one dollar) stamps.

*b.* On the bottom of your letter sign your full name (including Mrs. or Miss) and add your address.

By complying with the above suggestions you will greatly facilitate the quick and safe handling of the large batch of mail which has to be opened and looked after by responsible persons who give up several nights each month to this work.

*c. Don't* include in your Crusade-fund letter references to or inquiries about other matters. Put these on a separate piece of paper, which can thus be turned over to the proper quarter for attention.

*d.* Receipts will not hereafter be sent out, because of the labor and postage required, except to those persons who enclose with their remittance an addressed stamped envelope with receipt made out by themselves, requiring only signature, or a postal card similarly prepared.

The letters received from many of last month's contributors were of the most gratifying nature, some indicating genuine sacrifice and all full of kind words and helpful thoughts, and it is a pity a few of them cannot be published here. Continue to send these letters; they are good for all concerned.

Lastly a word to our "well-to-do" members. Do not suppose for a moment that the Purple-Pence contributions are going to entirely cover the cost of the Crusade; far from it. This means enables the general membership to make itself felt and every one to become a supporter, but you are looked to for a bit of your bank balance as well, to fill out the inevitable deficiency. It is a good cause and will prove a profitable investment.

Sincerely yours,

A. H. SPENCER,
*for the Committee.*

NEW YORK, Nov. 1, 1896.

## CRUSADE NEWS.

In the last number of the FORUM we chronicled the arrival of the Crusaders at Hallein, the home of Dr. Franz Hartmann. No public meeting was held there but on the evening of September 10th, a few members and their friends were invited to witness the presentation of an address to Dr. Hartmann, signed by the Crusaders, thanking him for his long continued services to Theosophy. Dr. Kellner was present and a Turkish gentleman who is much interested in Theosophy.

### T. S. IN AUSTRIA.

Vienna was reached on the 11th, and steps were immediately taken to arrange for a public meeting. But this was soon found to be no simple matter. In the first place no

to be made out and sworn to that no mention will be made of religion or even brotherhood; a police officer must be present at the meeting and be paid for his services. Everything was finally settled, and on the 13th in the large parlor of the hotel the meeting was held, about fifty attending. The police officer in full uniform was present in the front row but did not find any thing to object to in the addresses given by the Crusaders, indeed he was a very polite and amiable man and seemed to be much interested. The result of the meeting was the formation of the Theosophical Society in Austria with seventeen earnest and devoted members. Herr Last was elected President, Herr Lang, Vice-President, and Herr Max Taubert, Secretary.

## IN ITALY.

The next stopping place was Udine, a small town in Italy just beyond the Austrian frontier. Here a rest of two days was made at the home of the Countess di Brazza, an old friend of Mrs. Tingley.

Rome was reached on the 20th and a meeting held, at which were present people from Russia, South Africa, England and Italy, and speeches were made on Brotherhood, Toleration, Reincarnation and on the innate divinity of man, and the universality of truth. A short stay was made at Naples where trunks had been forwarded by sea from London, the Crusaders taking as little as possible with them through Europe. Many leaflets were distributed but no meeting was held here.

## IN GREECE.

On the 25th the Crusaders left for Brindisi and from there took the Austrian-Lloyd steamer to Patras in Greece. Patras was reached on the 27th and Athens on the evening of the same day. Not one of the Crusaders knew modern Greek nor did they know anyone in Greece. However the American Consul was called upon and the object of the Crusade was told to him. Strange to say the Consul some years ago had been made an honorary member of the Chicago Branch and was quite familiar with the tenets of Theosophy. He extended to the Crusaders a hearty welcome and gave them an introduction to the American Vice-Consul, Mr. Nicoleides, a Greek gentleman of high standing in Athens. Arrangements were soon made for holding a public meeting but before this was held it was learned that in the neighborhood was a camp of several hundred Armenian refugees.

The following account of the Crusaders' visit to these poor unfortunates was sent by Mrs. Wright to the *Theosophical News*:

"We had heard at Patras that a party of about 500 fugitive Armenians were encamped outside of Athens, living in great destitution. The Greek government gave them tents, but is not able to supply them with food. Soon after our arrival in Athens we were introduced to the Armenian patriot, Séropé A. Gurdjéan, who has been in America, and speaks admirable English. He supports the Armenians in Athens as best he can by going about among the Greeks and gaining their interest and help.

"Mrs. Tingley went out to visit the Armenians on Tuesday morning and found them in a pitiful state. They had almost no bedding at all, insufficient clothing, and barely enough food to live upon.

"We had intended to give them a Brotherhood supper; but concluded that if the same money were put into blankets and underclothing, it would do them more real good. And here we found use for what we call *our* Crusade Fund.

"When the Crusade first started, Mrs. Tingley suggested that if each of us could make a little personal sacrifice, and each contribute a small amount each week out of our private incomes, we would soon have a little fund of our own which we would certainly find of use before the Crusade was over. Gladly we accepted the suggestion, one of the Crusaders was appointed treasurer on the spot, and, by the time we reached Athens, quite a little

fund had accumulated. So, when we saw the miseries of the Armenians, we gratefully blessed our Leader's forethought, which had been the means of raising this fund. With this sum and what would have been spent for the supper, we were able to supply a large pile of blankets and underclothing.

"We all drove out on Wednesday morning, September 30, to the hill upon which the Armenians were camped. There we held a little meeting. Mr. Hargrove and Mr. Wright spoke to them very briefly and simply upon the power of thought and the help they could give to themselves and their countrymen at home, by sending out forces of harmony and love. Mr. Gurdjéan acted as interpreter and the people responded in a most touching and simple hearted manner to the thoughts expressed, often shaking their heads sadly, and murmuring "Amen, Amen!" After the addresses the blankets and underclothing were distributed, and the gratitude and pleasure of those poor people brought tears into our eyes. They came up one by one and kissed Mrs. Tingley's hand, with the simple and reverent Eastern salute, and then dispersed among the tents while we returned to the city."

## MEETING IN ATHENS.

On the same night the Crusaders held a public meeting in the "Hall of Parnassus," the largest hall in the city. The hall was packed, hundreds standing, and according to the police report over five hundred were turned away. On the next evening was formed the Theosophical Society in Greece with 106 members, Mr. Cavarfy being elected President. H. T. Patterson writes of the Crusaders' visit to Athens: "To-day the whole city is talking Theosophy. The papers are full of it; everybody is friendly to it..... Once again Greece has lighted her torch, and, in the future, as it did in the past, illumination will pulsate through the skies from this land of the Gods."

## ADDRESS FROM ARMENIAN REFUGEES.

Just before sailing from Piræus for Egypt the Armenian patriot Séropé A. Gurdjéan, presented to the Crusaders the following address:

ATHENS, Oct. 2d, 1896.

*To the Theosophical Crusaders of America:*

Mrs. Tingley, Leader of the Theosophical Movement:

I beg you to accept my thanks and that of my colleagues and of the hundreds whose hearts you have gladdened with your words of hope and inspiration of soul and deeds of charity.

With tears of gratitude our hearts are lifted in a prayer to heaven for the consolation and material aid rendered to our persecuted countrymen, the Armenian refugees who have found an asylum here in Athens.

That self-sacrificing love of humanity, soul-inspired sympathy with all men which marks every step in your travels bears the stamp more of the divine than of the human.

You are surely the *dawn* of that enlightening, ennobling, deifying light which is soon to burst upon the world with all its force and splendor, making each individual a god.

May heaven grant you success in your great work and may immortal glory be your reward.

Very truly and faithfully,

Your obedient servant, (Signed) S. A. GURDJEAN,

President Armenian Relief Society of Athens.

## NEWS FROM EGYPT.

A Theosophical Society has been formed in Egypt.